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WITH ESPECIAL REFERENCE TO THE WORK OF THE AMERICAN BOARD
IN JAPAN.

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ninth edition of the Handbook is out,
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* * *

Fugu wa kuitashi, inochi wa oshishi, sweet is the globe fish, but sweeter is life, is a Japanese proverb, suggested by the *fugu*-lanterns hanging for sale at a stall in Karuizawa. This poisonous fish gets its name from its globular shape, and to stretch and dry the skin, fit a wooden rim, with handle, to the back, and arrange inside a metal point for holding a candle, requires no serious effort, and the product is a hand-lantern, not merely curious, but of utility; head, tail, fins and all being left on the lantern.

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General Notes.

Afraid of Asama?

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In Ross's *The Changing Chinese* he writes: "If a drouth continues after fervent prayers for rain, the resentful people smash the idol." Japanese farmers often impose a like indignity on their gods, in such cases.

* * *

Prof. Ernest Wilson Clement, of the First High School, Tokyo, has long since placed the public under lasting obligation by his valuable books, "A Handbook of Modern Japan," and "Christianity in Modern Japan," as well as by his annotated edition of Hildreth's "Japan as It Was and Is," and by his contributions to the Transactions of the Asiatic Society of Japan. We learn from the publishers' (McClurg & Co.) circular that a new,

The American Board picnic at Dr. Newell's grove, August 7, was fully attended, and, after dinner, there was a generous feast of soul and flow of wit. There were several guests of honor to grace the occasion, like Rev. Henry Loomis, who told how, some forty five years ago, he was commissioned by the American Board, for China, and who paid a glowing tribute to the late Miss Talcott; Rev. Chas. A. Nelson, of our South China Mission, Rev. W. H. Topping, of our Foochow Mission, Secretary Veryard, Chinese Y.M.C.A., Prof. and Mrs. Sanford, of Shanghai, and Miss Ruth Agnes Ragan, of the Y.W.C.A.

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Mr. W. B. Schwartz, in the course of his valuable lecture on "Life in a Shinto Shrine" (Izumo Taisha) criticized Rev. H. Kozaki's statement in his book *Kokka to Shukyō*, that the erection, in Japan, of

shrines to men like departed emperors, statesmen, generals, etc., is merely a commemorative memorial, like tablets in Westminster, or the tomb at Mt. Vernon, or the equestrian statue in St. Paul's, or the magnificent temple-like structures at Paris and Berlin, over the graves of Napoleon and German royalty. Mr. Schwartz said the Japanese claim is not true of a large part of the people—not true in the occidental sense, since offerings of food, wine, fruits are made at these so-called Japanese commemorative shrines, and prayers are offered. We ourselves suppose actual worship is paid to Meiji Tennō, in many places, as if he were a real divinity.

* * * *

One of the most practical and interesting events of the Summer School for Missionaries was the visit to the Crow Shrine on Usui Pass. This and the more famous Kumano Shrine in Kishu, are the only ones where the crow is worshipped, or regarded as the servant of the gods. After a short lecture by a priest, dwelling mainly on the history of the shrine's foundation, and the gods worshipped there—the creative pair, and their children—a Shintō service followed, including a *dai-daikagura*, the like of which not one foreigner in a hundred in Japan, probably had ever witnessed before; there were five acts to the *kagura*, representing O Kuninushi, Hachiman, Kotoshiro, Sarutahiko, and Susanoo—all gods of Izumo, we believe. All the “dancers” were men, and wore masks. In Dr. Cary's *Japan and Its Regeneration*, is a fine picture of this shrine.

* * * *

We suppose that for the majority of foreigners who have occasion to speak or write of the primitive, ethnic cult of Japan, which persists to-day and has such an intimate relation to the peculiar and antiquated mental attitude of many Japanese toward the sovereign, it is natural to use the term “Shintōism.” But this form has been objected to, by some whom we may have been inclined to regard as finical purists, if not indeed un-

reasonable theorists. However, when we realize that no less an authority than Aston condemns the term “Shintōism,” we bow to this expert not only in the study of the cult, but also in the etymology and science of the Japanese language. In his paper on Shintō, Transactions of the Japan Society, London, he affirms: “Shintōism is a tautology, as *to* and *ism* mean the same thing. We do not say Islamism or Bushidōism.”

* * * *

Dr. Sidney Strong's proposed Bureau of Information for dissemination of knowledge about matters Japanese among Americans, seems called for. The best disposed Americans often betray a woeful ignorance of conditions over here. Take, for example, what some member of the Evanston Church, is said to have inserted in a local paper, in reference to Dr. Greene's reception of a decoration: “About five years ago he became a member of the Japanese court. He became a kind of missionary adviser and counselor to the Emperor. In that position he served all denominations. The decoration he has received carries with it not only prestige and influence, but a yearly compensation. The Emperor declared that no man had done more for the Empire of Nippon than his friend, Dr. Greene.” The only kernel of truth in the above is the fact that Dr. Greene was decorated, which naturally enhances his prestige and influence.

* * * *

The Summer School for Missionaries at Karuizawa, during August, was a successful experiment, and the promoters should feel encouraged to continue this school. Among the subjects were Japanese language, history, religions, customs, etc., treated helpfully, especially for those fresh in the country. The time allotted to some speakers was inadequate for them to do justice even to a brief presentation, but that seems inevitable under the circumstances. There was time enough for each lecturer to impart inspiration and point to sources, whence auditors may drink deeply. Rev. J. M. Winther de-

serves the profound gratitude of all concerned, for the time, strength and thought he put upon perfecting the program. There is talent enuf in the large missionary community of Japan to interest and inspire and instruct audiences from summer to summer. The interest and profit were greatly enhanced by the lectures of able Japanese, and in future an increasing number of Japanese friends will doubtless be willing to aid.

* * * *

This month the first assessment is made under the new income tax law. There is a national tax, upon which are based two others, a *fukendō* and a *shichōson* tax. The rates of the national tax are for personal incomes of less than

Yen	1,000	2.5%
	2,000	3.5
	3,000	4.5
	5,000	5.5
	7,000	7
	10,000	8.5
	15,000	10
	20,000	12
	30,000	14
	50,000	16
	70,000	18
	100,000	20
All over	100,000	22

There are thirteen classes ranging from 2.5 up to 22%. Incomes under 400 *yen* and one tenth of all other incomes are exempt; additional exemptions are 150 *yen* of incomes less than 500 *yen*; 100 *yen* of those between 500 *yen* and 699 *yen*; 50 *yen* of those between 700 *yen* and 999 *yen*. Another new feature is that an income of over 1,000 *yen* belongs to two or more classes, according to the amount of income, and shares all advantages of each class, paying only 2.5% on the first 1,000 *yen*, 3.5% on the second, 4.5% on the third, etc. This obviates the mark inequity of the former law in this respect. Taking a concrete example of an income of 1,300 *yen*; of this 130 *yen* is exempt, 2.5% of 999 *yen*, plus 3.5% of 171 *yen* make 31.96 *yen*, the national income tax.

Unlike the national tax the other two

are not uniform and fixt in all parts of the empire, nor are they necessarily the same from year to year in the same locality; they vary from place to place, and from year to year, according to local needs. There are, however, fixt limits which the two taxes can not exceed. For *fukendō* the ordinary limit is 4% of the amount of the national tax, or 1.28 *yen* in the concrete case. The usual limit for *shichōson* is 15%, or 4.79 *yen* in the concrete case. But under exceptional circumstances, due to floods and other causes, the *fukendō* tax may be increased to the extreme limit of 12%. Hyogo *Ken*, for example, may assess any year, anywhere from 1% (or less) up to 4%, or even, conditionally, up to 12%, according to its expenses, while Kobe may assess from 1% (or less) up to 15%, according to its annual needs. Incomes in large cities like Tokyo, Osaka, Kobe, are likely to suffer more from the two local taxes than incomes in smaller places. We believe the Tokyo *Fu* income tax for the current year exceeds the ordinary limit, while the Tokyo *Shi* tax is at the extreme limit, being 6% and 15% respectively. See XII. 8.

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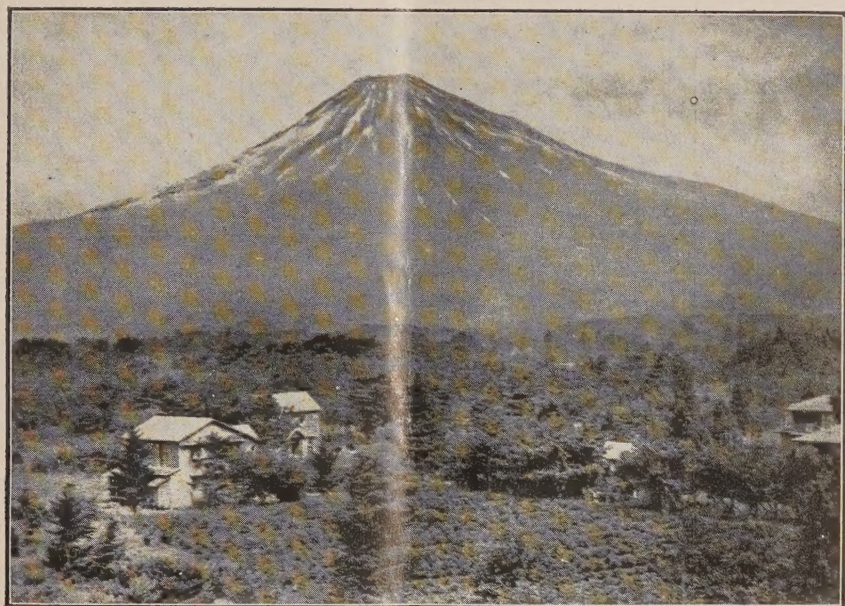
To the missionary who enters sympathetically into the life and customs of the people, there must sometimes—yes, often, come experiences of divided sentiments, complexes of satisfaction and regret. On one hand, the passing of many old customs augurs favorably for the progress of his cause, since those customs are not consonant with a mind open to the influences of Christianity; on the other, the disappearance of these practices entails a distinct loss on the side of the quaint, curious, historical, antiquarian, or artistic realm of the national life. Years ago we noticed at the villages between Kyoto and Yase, many bamboo deckt out with numerous strips of colored paper fluttering vigorously in the breeze. These were the symbols of the Tanabata festival. Gertrude Palmer in "Word Pictures from Cherry Tree Land," says, "Each householder has swung out a slender

bamboo, still bearing its gray-green leaves, above the thatched roof of his cottage. Each bamboo is covered with brilliantly colored streamers, made of tissue paper. The colors are red, yellow, white, [green] and blue. The long streamers float merrily in the breeze, and each bears an inscription, or poem in honor of a mythological pair of lovers." In lieu of a poem "it is enough if he inscribes "Ama no Kawa" on his streamers. The gods will understand. "Ama no Kawa" ("River of Heaven") is the "Milky Way," or "River of Stars." On opposite sides of the "River of Stars" dwell two lovers, condemned to live apart. A maiden wove garments of light and beauty for the family of heaven. To reward her skill the father of the gods chose a herdsman for her husband, and honored the marriage feast by his presence. But, alas! in the joys of the honeymoon her duties were neglected, and the loom lay idle. So the gods, incensed, tore her from her newly-wedded spouse, and condemned her to toil alone on one side of the "River of Heaven," while her husband tended his herds on the other. Once a year the lovers are allowed to cross the stream in a heavenly ferry-boat, and pass one happy summer day in each other's society." The maiden's name is *Shokujo*, *Orihime*, or *Tanabata-hime*, while the lad's name is *Kengyu*, *Inukai-boshi*, or *Hikoboshi*, and the day is the seventh of the seventh month. In prosaic language astronomers call the maiden Vega and the lad Aquila. It is said that this festival was observed in the palace until recent years, and that it was very popular with young students, who not only wrote poems about the stars, on the colored strips, but, in case of girls, cut out articles of dress from colored paper and attach them to the bamboo, in expectation that these practices would make them expert in penmanship and in sewing. Entertainments at school, or at home, were given, and all—old and young—indulged in vermicelli (*udon*, or *soba*) on that day. Griffis in "Fairy Tales of Old Japan" presents this story entertain-

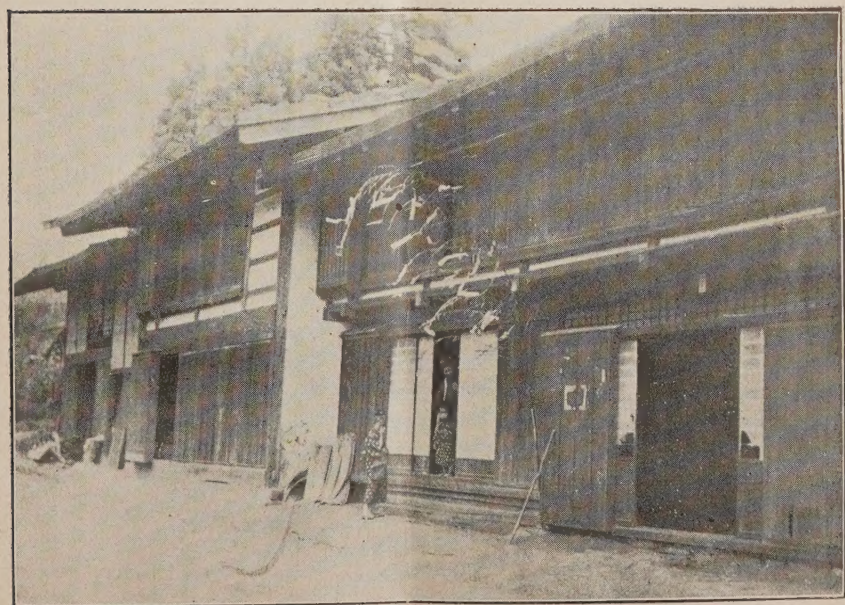
ingly for American readers, and Hearn in his "Romance of the Milky Way" does the same.

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The summer of 1913 at Karuizawa was notable for the activity of Mt. Asama, the most active of Japan's volcanoes. After the eruption of 1783, among the most terrible in history, the volcano was comparatively quiet until *very* recently. We have known the history of the mountain since 1898, and never within the period has there been such violent activity as was exhibited the past summer. Beginning in 1899, with four explosions, there were seven in 1900, and six in 1901, with magnificent bursts of black smoke at frequent intervals, followed by showers of ashes and the turning of vegetation to a leaden gray. During that period of violent activity there was only one terrific explosion like that of dynamite, shaking windows and doors. There was a respite from 1901 till 1908 when there were five explosions, but none were heard at Karuizawa during the summer, and the mountain was still in a very peaceful mood most of that time. We ascended the volcano that summer, and out of four ascents never found it in such quiet; the crater was largely free from smoke and gases much of the time, so that we had an unobstructed view of the entire bottom and sides during most of the two hours, or so, spent at the crater's edge. There were then five distinct surfaces of glowing rock—one of them on a vertical side of the crater, but each was separated from others by normal rock. At one point—the largest glowing surface, and the main vent—at brief intervals there issued a blast, reminding one of a powerful blast-furnace, which could be heard at the foot of the mountain; but there was very little discoloration of the "steam." With 1909 a new epoch started and we have not seen the end yet. There were nine explosions, including the remarkable one of December 7, whose ejections set forests on fire, and whose detonations startled citizens of



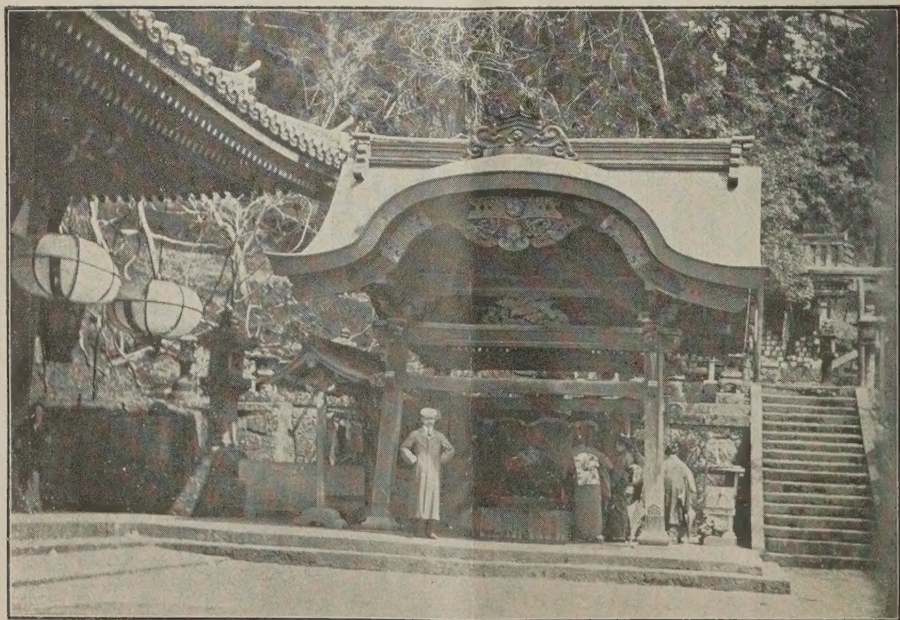
Ninooka, with its View of Mt. Fuji.
(See page 16.)



Tanabata, a Moribund Festival. The Bamboo Erected Beside the Door, is Gay
with Colored Strips of Paper, Fluttering above the Woman and Child.
Scene in a Remote, Mountain Village.



A Glimpse of Some of the Buildings of Hōryū-ji, the Oldest Existing Buddhist Temple in Japan, Dating from A.D. 607.
(By Courtesy of The Omi Mustard Seed.)



A Buddhist Seat of Popular Worship, at Nara. Purificatory Font (Center). Corner of Kwannon Temple, Ni Gwatsu Dō (Left). Small Shrine, before which Phallic Offerings are Sometimes Placed (Right, above Steps).

(By Courtesy of The Omi Mustard Seed.)

Tokyo. There were ten explosions in 1910, while there were *forty* in 1911, as many in this single year, and more violent in several cases, as during the sixteen years from 1894 to 1909 inclusive. Last year this great activity was continued, accompanied by several volcanic earthquakes decidedly felt at Karuizawa. But 1913 has far exceeded all other summers in the number of dynamite-like explosions, and in exhibitions of flames and lightnings playing about the crater-mouth, like those about the muzzle of heavy ordnance, accompanied by thunders, gigantic black-smoke-outbursts, falls of red hot boulders over the cone, and showers of small stones, sand, and ashes over a wide area. What is the significance of this intense activity? Prof. Omori says: "It is likely that Asama is gradually approaching an epoch of tremendous volcanic outbursts, as the bottom of the crater has risen considerably during the last two decades." But after reading 144 quarto pages by this professor, in the Bulletin of the Imperial Earthquake Investigation Committee, on "The Eruptions and Earthquakes of the Asama Yama," including a detailed account of the terrible catastrophe of 1783, we are confirmed in our opinion that, even in the worst eventualities, there would be no danger to life at Karuizawa.

Personalia.

Miss Estelle L. Coe is located at Tottori temporarily.

Mrs. J. D. Davis spent the summer in North China with the Chandlers.

Dr. Pettee address the Y.M.C.A. Conference at Myogi Zan, in August.

Miss Rosamond Cozad Bates will locate in Matsuyama until her furlo is due.

Rev. and Mrs. Edward Scribner Cobb reacht Yokohama Sept. 1, by the *Shunyo Maru*.

Miss Amy E. McKowan's address is No. 1 Fukuyoshi Cho, Azabu, Tokyo, Mrs. Nishikata's home.

Mrs. J. D. Whitelaw has so far re-

covered as to be able to do her own work with the aid of the children.

Miss Nettie L. Rupert, whom we welcome as a new recruit, arrived at Yokohama by the *Siberia*, on the 13th.

Mrs. Louise Eddy Hill's home is at 57 Parsons St., West Newton, Mass. "Give my love to all the friends."

Stuart Curtis united with the church last spring, and plays the violin in Sunday-school. He is also a "boy scout."

Miss Ruth Gaines ran over to Italy, to spend her summer holiday on the island of Capri and in the vicinity of Naples.

Owing to the very serious condition of Mrs. Newell's eyes, Dr. and Mrs. Newell sailed for America by the *Tenyo Maru*, on the 13th.

Miss Abbie Wallace Kent makes her home with her widowed sister, Mrs. Knowlton. Her address is Box 319, West Medway, Mass.

U.S. Consul-General Roger Sherman Greene, of Hankow, China, came to Japan in August, to be with his father, Dr. Greene, who has been very ill.

Miss Cornelia Judson, whose furlo is over-due, plans to leave Matsuyama shortly, taking in the Burmah Judson Centennial Celebration, on her way home.

Altho the Warrens were transferred, by vote of the Mission at the annual meeting, from Tottori to Miyazaki, they will spend the autumn months at Kyoto.

Dr. and Mrs. Gulick sailed from Yokohama, June 22, on the *Mongolia*, for America. Letters during the summer, speak most encouragingly of Dr. Gulick's health.

Our former Mission Treasurer, DeWitt Clinton Jencks, of Colorado Springs, reports that he is in good health, and desires to be remembered to his old friends.

Mr. Harry Loomis late head of the U.S. Pure Food Dep't, San Francisco, was recently transferred to Washington, D.C., and promoted. His duties will be more largely executive.

Mr. Stuart Hill continues his college course, but his brother, Donald, who was

ready to enter college, has gone into business at Boston, while Chester goes to school at West Newton.

Professor and Mrs. Dana Irving Grover, by vote of the Mission a few months ago, in response to their request, are to take a year at Tokyo for language study. 53 Isarago Cho, Shibaku.

Miss Electra Pauline Swartz, member of the Mission at Niigata, from Oct. 27, 1896 till Jan. 28, 1903, now of 6508 Kimbark Av., Chicago, sends "kind regards to all old friends."

New Hampshire College, on occasion of the induction of its new president, Dr. Fairchild, gave its dean, Prof. Chas. Pettee, brother of Rev. James Horace Pettee, D.D., of Okayama, an LL.D.

Rev. Chas. A. Nelson, of our South China Mission after accompanying Mrs. Nelson to Japan, on her way to America, spent some weeks at Karuizawa, where he and Mrs. Nelson summered in 1898.

Rev. Stanley F. Gutelius, pastor of Kobe Union Church, and his family, spent the summer, as last year, at Karuizawa. Also, as last year, he preached before the Y.M.C.A. Conference, at Myogi.

In mid-July Mr. Pedley conducted a considerable party to the top of Mt. Fuji, bearing out Mr. Warren's claim, in his article, that Ninooka is a rendezvous for such parties, by starting from that quiet camp.

Rev. W. H. Topping, a Canadian, member of the board of editors and business manager of the *Foochow Messenger*, published three times a year, by our Foochow Mission, spent his summer holiday at Karuizawa.

Prof. Herbert Brooks Sanford, of the Nanyang Polytechnic School, Shanghai, and Mrs. Sanford, a sister of Mrs. Grover, of our Mission, spent their holidays at Karuizawa with the Grovers, in the "Happy Valley."

Miss Mary G. Holmes spent the summer with the Tewksburys at the well-known North China resort, Peitaiho. She was hoping the revolution would quiet down so that she could return to her school work at Nankin.

Miss Olive Sawyer Hoyt, of Kobe College, has been loaned to Matsuyama Station for a season, to fill the gap necessitated by Miss Judson's furlough. Miss Hoyt assumed her duties this month, as Acting Principal of the Matsuyama Girls' School.

Alas, for Kobe! Mr. Hollis Adelbert Wilbur and Mrs. Wilbur expect to sail Oct. 1 for Shanghai, where he becomes a general secretary. The Wilburs have endeared themselves greatly to a wide circle of Japanese and foreign friends in Japan, and they will be greatly missed.

Rev. Jerome Crane Holmes and Mrs. Holmes arrived at Yokohama on the 13th by the *Siberia*. This is the first new family the Mission has received for quite a series of years. After due courses at the Tokyo Language School, it is expected that Mr. and Mrs. Holmes will locate in the Hokkaido.

Miss Parmelee's only sister, Mrs. Mary Ella Wilson, of Oberlin, O., died May 20, while visiting a relative at Plainfield, N.J. She left a husband, Rev. Amzi Wilson, a Presbyterian clergyman, whose life service was put into one long pastorate at East Springfield, Penn., until his retirement some years ago.

It gave special pleasure to the Mission to learn, during the summer, of the appointment of Miss Elizabeth Wilson Pettee, the daughter of Dr. and Mrs. Pettee, of Okayama, to our Mission as full missionary. She arrived at Yokohama, Sep. 13, by the *Siberia*, and is expected to spend the year in Tokyo for language study.

Rev. Wm. Richard Weakley and Mrs. Gertrude Wilcox Weakley had a fine trip thru the Atlantic states from North Carolina to Massachusetts, seeing many Japanese friends. They saw the Cora A. Stone Library at Montreat, N.C. Mrs. Weakley attended her twenty-fifth anniversary at Wellesley. The Weakleys plan to return to Japan this fall.

In his article Mr. Pedley refers to Mr. Ebina's forgetting his appointment to lecture before the Summer School. Fortunately Dr. Harada was at hand, and was

prevailed upon to give us a lecture on the same subject—Shinto. Dr. Harada happened to have his lectures on religion, delivered before Hartford Seminary, with him for the purpose of revision for publication.

The marriage of Rev. Masao Uchida, till recently pastor of Tokachi Church, and Miss Sugako Yoshida, a graduate of Kobe Woman's Evangelistic School, was celebrated at the Manse, Obihiro, June 23. The ceremony was performed by Rev. Tomo Tanaka, on occasion of the meeting of the Hokkaido Local Conference. Dr. and Mrs. Rowland and five *Kumi-ai* ministers were present.

Rev. Chas. Burnell Olds and Mrs. Olds, who were transferred, by vote at the annual meeting, from Miyazaki to Niigata, removed to the latter in June, shortly before going on vacation. During the summer, at Karuizawa, they received congratulations on the birth of twins, Aug. 11, Alice Genevieve and Chas. Burnell, Jr. Niigata is the coming station, and we congratulate it on rapid reinforcements.

Rev. H. Kieser, traveling secretary of the German Cristian Students' Alliance, Basel Mission, reached Yokohama by the *Shunyo Maru*, on the 1st; he brought a letter of introduction from Dr. Barton, to American Board missionaries in the Far East, and plans to spend three or more weeks in Japan, to study the problems, and the present condition of the student movement and of mission work by the various Missions.

Miss Florence Guppy who has filled very acceptably the position of music teacher at Kobe College for a year, sailed for her home in California, along with her sister, Miss Mabel Guppy, a member, at Kyoto, of the American Episcopal Mission,—by the *Awa Maru*, June 28. Miss Guppy's health prevented her continuance in the College, much to the regret of all concerned. Her address is 235 Chestnut St., Pacific Grove, Cal.

The visit of Rev. Sidney Strong, D.D., pastor of Queen Anne's Cong'l Church, Seattle, Wash., to Karuizawa in

August, accompanied by his daughter, Miss Strong, was very delightful, but altogether too brief to satisfy. The Strong's planned to go only to Nagasaki and then retrace their steps homeward. Dr. Strong was thinking of establishing, if feasible, a bureau of information at Seattle, to educate the American public in things Japanese.

Our Mission contributed its quota to the enlightenment of pupils at the Summer School for Missionaries, at Karuizawa, Mr. Pedley, Miss DeForest, Mrs. Stanford, and Dr. Pettee all appearing on the lecture platform. The ladies spoke on the subject of avocations for missionaries, the first, on embroidery and allied subjects, the next, on botany, while Dr. Pettee gave a full hour on the subject in which he is thoroly at home—philanthropy in Japan, and Mr. Pedley gave some "side-lights."

Mrs. Ida McLennan White, of Tsuyama, was in such poor health on her return from America last March, as to give her friends serious anxiety. She returned from our annual meeting at Arima, early in June, to Kobe, and continued there until the end of August; at times her condition, during the summer, gave her physician grave concern, but she has gained sufficiently, in spite of the extraordinary heat long continued in July and August, to lead her to plan to sail for home early next month.

Prof. Marshall Richard Gaines, M.A., writes from Lithia, Mass., Missionary Home, where he and Mrs. Gaines spent their third consecutive summer: "I wish our missionaries knew more about this place, so quiet, restful, and homelike. We have had the Cobbs and their children here. We greatly enjoyed them. It has been a great place for Cobb reunions. Mr. Cobb's father, mother, sister, and brother were here. We are interested in MISSION NEWS, and read it, ads and all, when there is not too much Japanese in them."

The Mission has been saddened by the serious illness of Dr. Greene during the past few months, and grave fears

were entertained during July as to his condition. He had been quite unwell since early in the spring. Altho he came down to Kobe at the end of May, with the intention of attending our annual meeting, yet, so poorly was he that, after a few days, he felt compelled to return to Tokyo without waiting for the meeting. He thought the rest of his own home and the medical care he could have, would soon improve his condition. But the fact of his reception of a decoration in mid-May led to his many friends making demands on his strength to attend banquets and gatherings in his honor, to congratulate him on his good fortune—demands he was not able to meet with impunity during June. Early in July he was obliged to enter St. Luke's Hospital, from which he was able to go to the seaside in August. While the report is that he is gaining, yet it is *very* slow.

"An Israelite Indeed."

I write of one who once asked honestly if any good thing could come out of Nazareth; who found that there could; who found also a heart willing to accept Him, and who has since lived a life as faithful to Him as it has been unostentatious and fruitful. As his work has never been done with any blare of trumpets, his name is hardly known outside the circle that has felt his personal touch; and feeling that it would be indelicate to mention it here, in this personal tribute that is penned without his knowledge, I shall designate him here simply as Yasuji.

He was not an over-prepossessing youth when he first sought entrance to an English Bible class I had, at Niigata, for middle school students, but was quiet, reserved, and with a slight hesitancy in speech that seemed quite like an impediment. He came also with the evident desire to place more stress upon the "English" than upon the "Bible" that the class offered. But he was none the less welcome; for I have always considered it a part of my missionary

work to give freely and gladly to the extent of my time and ability, anything I had that was good, to anyone who wanted it. Just as I would have been glad, had I been a country minister at home, to help an aspiring young man in his Greek, so I have been glad to help these young men in Japan in their very laudable ambition to acquire English.

Yasuji responded well, was most faithful in attendance and attention, and eventually became one of the most proficient in the class. But one of the most gratifying results was that, after about two years, he showed evidence of a new response. This time it was a response to the deeper teachings of the text. At first his own questions, and then private conversation, revealed the fact that within him that mysterious transformation had been accomplished,—faith had been born. Having been brought up, and then living, under the very eaves of a temple, with which his parents and grand-parents were connected, he experienced that divided spirit of loyalty that comes to so many in this age of transition in Japan, and shrank from making that public profession of his faith that would surely call down criticism upon his family, which he loved devotedly. Under this real mental and spiritual difficulty, he never felt at liberty to mingle with the Christian people, or to attend the church services; and I could but sympathize with him in his trouble, and urge him to do only what his own conscience allowed. Thus he went thru the middle school and graduated without ever, so far as I know, seeing the inside of our church building.

Upon his going to Tokyo, to enter the higher commercial school, I gave him a letter of introduction to one of the secretaries of the Y.M.C.A., as was my invariable custom in the case of any young man I knew, who was going to that great center of opportunities,—and temptations. I urged him to use the letter as soon as possible after his arrival, and begin at once to make his new friends from among the right sort.

In general, I have noticed that those who acted on this advice, have come thru well, while those who delayed action till a more convenient season, have, in large proportion, fallen by the way, morally. Yasuji acted at once, and began his life in Tokyo in proper way, much to the comfort of his naturally anxious parents. And when the parents came to understand the connection between his right living and his Christian faith, their objection was withdrawn, and he gladly made public his faith. Thru his whole school course he was a consistent church member, and kept in close touch with Y.M.C.A. work, living, for the last two years of his school life, in the home of one of the secretaries, where he acted as Japanese teacher and general helper, as time permitted.

On graduating with honors and enviable record, by introduction and recommendation of his teachers, he immediately entered the service of the *Nippon Yusen Kaisha* in the Tokyo head office. After a few years of training here, he was sent to Shanghai, to a responsible position in the passenger department. It was here that I met him again in 1907, when attending the Missionary Conference,—or, rather, he met me on the wharf, having learned of my coming. The garb and face of the old school days were gone, and I hardly recognized, at first, the rather “high-collar” looking young gentleman in foreign clothes, with mustache and glasses. After the first greetings were over, the request that followed was a pleasant revelation. He asked me to come and preach at their Japanese church the following Sunday. I was glad to accept, and was pleased to find there a nice company of about sixty Christians,—whose number was increased by two new recruits baptized at that service. In due time, I learned the interesting story of the rise and growth of this church and its flourishing Sunday-school.

On arriving at Shanghai with his young wife (a graduate of Joshi Gakuin), Yasuji found a community of about five

thousand Japanese in the city, but was dismayed to find that they were as sheep without a shepherd. There was no church among them, and no work being done for their spiritual feeding and welfare, while the young men were mostly throwing off all moral restraints and going the easy way that runs down hill.

Busy as he was with his new and responsible duties, he began, with his wife, a systematic visitation that resulted in the discovery of about a score of Christian people who had settled down to a hopeless, *shikata ga nai*, view of the situation. Under his leadership this little company began to meet for worship in a private house; others gradually joined them; a Sunday-school was organized; and in due time a suitable house was rented and put in proper repair, at an expense of several hundred *yen*, and the little church was launched on its great mission to the Japanese community of Shanghai.

For preaching, they were largely dependent upon the local missionaries whom Yasuji was able to interest in the work, and for whom he acted as interpreter. When such assistance could not be obtained, he himself “filled the pulpit,”—and always most acceptably, according to the general testimony.

But still the young men kept out of reach largely,—and the majority of the community was composed of young men. To get into touch with them, the next and most natural step was the organization of a Y.M.C.A., to which he now turned his attention, and for which his training in Tokyo had well fitted him. In this enterprise he had now some able lieutenants among the church members. Quiet, but persistent and efficient leadership, on the one hand, joined to the enthusiasm of youth, on the other, caused this work to move on apace, till it quite eclipsed, in outward show, the slower but fundamental work of the church. It has become one of the permanent and useful organizations of that city, that will doubtless last as long as a Japanese community exists there.

On leaving Shanghai a few years

later, Yasuji came somewhat out of his way, to call at Matsuyama, as he returned to Tokyo. Unfortunately I was absent from the city, and so could not see him; but, on my return, I found a long and interesting letter that he had written at my desk, an extract or two from which may have some interest here. He says, "I now regret that I have not written to you about my coming to this city. I left Shanghai on the 3rd inst., and am on the way to Tokyo. I was sent for by the head office to get a new appointment, and left my position at Shanghai permanently.....I was so much disappointed when I heard that you are away in the country for *dendō*. Still I have called at your house to satisfy myself, and am now here in your study. Bookshelves and desks are not quite unfamiliar to my eyes.....The work of Japanese Y.M.C.A. at Shanghai is getting on larger and larger. Before I left we had second annual meeting at Chinese Y.M.C.A. hall, and over twelve hundred Japanese came to the meeting. I hope I may be granted to be called one of the promoters of this work, and I feel thankful for the seeds you planted in my heart about ten years ago. I wish I could talk over with you about these things."

His "new appointment" was as freight clerk on one of the company's steamers to London, where he made several trips in order to master the details of that department; then came several trips on the same line as purser, till that department became familiar. Another short term of service in the Tokyo office was followed by an appointment to the head of the Bombay office, where he may be found to-day by anyone who cares to look up an interesting Christian brother when passing thru that city.

Letters from friends in Bombay to whom I gave Yasuji and his good wife, an introduction, indicate that they have found much pleasure in the acquaintance, and have found here a type of Japanese that they, with their limited opportunities of meeting these people, had hardly supposed existed. It is not neces-

sary to speak here of the ordinary class of Japanese that are to be seen at the open ports of India, especially the female class; but it is safe to say that by contrast a clean, Christian family like this living in those districts is the best possible advertisement that Japan could invest in.

Many things, of course, have gone into the making of such a character as Yasuji presents; but among these a large place must be accorded to the hearty response made by the Tokyo Young Men's Christian Association to a simple letter of introduction. A long sermon might be preached on this text, but a word to the wise is sufficient. And that word here I believe is this: Never let a young man that you know, go to Tokyo, or to any great city, without your letter of introduction to the local Y.M.C.A.

H. B. NEWELL.

The Summer Conference of the Young Women's Christian Association of Japan.

In the colleges and larger cities of America one of the greatest ambitions of Association girls is to be chosen to represent their particular Association at the summer conference of the Young Women's Christian Association. To spend ten days of the summer by the lakeside or in the mountains with several hundred other girls, studying the Bible daily with strong teachers, listening to inspiring addresses by great preachers, discussing Association work with specialists, besides entering into the fun and recreation, is a special privilege. Many girls go merely for the pleasure, to be sure, but before the conference is over they have entered into the spirit and the real meaning of the days. The ten days are packed so full of inspiration and fellowship that girls return to their work with new strength and power, a new sense of kinship with other girls all over the country, founded on a deeper realization of fellowship with Christ.

The summer conference means even more to a Japanese girl. She has few other opportunities of meeting with girls outside of her own school, or for attending so many gatherings of such a nature, as have American girls. First of all the conference is a real holiday by the sea-shore, at very little cost. The girls live in the fresh air day and night, for even at night the rooms are left quite open to the out-doors. Excursions are made to several places of historical interest, some afternoons are given over to games, and sea-bathing is always a great delight. Then the conference is a revelation of Christian fellowship. If a girl is from a mission school she finds that many girls from other mission schools are leading the same life, are having the same experiences and problems; if from a government or private school she finds that many more girls than she thought, of her own age and schooling, are trying to lead the Christian life, and that it is not such a peculiar or lonely matter to be a Christian.

For two years the conference has been held at Otsu, near the naval station of Yokosuka. Because the hotel was so crowded last year the proprietor put up an extra building for us, which the girls named the "Camp." Even with this extra building the Buddhist temple was used again for the living quarters of thirteen girls. Several mornings some of them had their quiet hour in its main room, and on Sunday a prayer-meeting was held there.

The mottoes of the conference: "If any man is in Christ, he is a new creature: the old things are passed away; behold, they are become new," and "Jesus Christ the same yesterday, to-day and forever" were especially appropriate, because in these days the old things are passing away, and we can be sure only of Christ's changelessness.

Each morning six Bible classes were held, one of these being especially for non-Christians and beginners. After that the main address of the day was given by such men as Rev. Judo Imai, Mr. Yoshiasu, of the Red Cross Society, Colonel

Yamamuro, of the Salvation Army, and Rev. Uemura. The afternoons were spent in recreation and rest, although once a special inquirers' meeting was held. In the evening the work of the Association was discussed, or other forms of Christian work in Japan were described, among these latter being "Rescue Work for Women" by Mrs. Sashida. Each day either a sunrise or sunset prayer-meeting was held out-doors, led by some of the girls themselves. The whole conference was managed and led entirely by the Japanese members of the National Committee. As I could not understand the addresses and discussions I was especially interested in watching the girls, and the effect of the meetings on them. It was an inspiration to me to see them, and hear their changing comments as the inspiration of the meetings deepened.

At a leaders' meeting held the last morning, which the captains of the delegations attended, they told what the conference had been meaning to their girls. Among others, one delegation of eleven, of whom two only were Christians, had all decided they wanted to be Christians. While only one of these was at all ready for baptism, it meant a new impetus toward further study and preparation for them, and new encouragement for those who have charge of these girls.

About two hundred girls were in attendance at the conference, of whom thirty-four were non-Christians. Fifteen mission schools and ten government and private schools were represented. Of the twenty-eight non-Christian girls present at the conference of 1912, over twenty have become Christians during the past year. Several of these are from government schools. As more of these schools were represented this year, the influence of the conference ought to be even more far-reaching.

(MISS) RUTH RAGAN.

Maebashi Happenings.

The *Kwanto Bukwai* (District Associa-

tion) had an unusually long meeting in May, because of the change from twice to once a year. Two nights were spent in the capital, and the day sessions were taken up with lectures by prominent pastors and others. Of especial interest was the address by a university professor on "Life," viewed from the scientific standpoint, the two main conclusions being that it was eternal, and not fully explainable on scientific principles alone. Henceforth the *Bukwai* will plan for several of these lectures at each annual meeting.

The surprise of the season was furnished by the pastor of the Fujioka Church. For more than a year he has been approached from various quarters—Nagasaki, Niigata, etc., with a call to the pastorate, but, from personal choice, aided by the counsel of those of us near by, decided to continue where he was. In early spring, however, an unusually strong appeal came in from Kumamoto, resulting in a very serious consideration and final acceptance. The young man, however, was very young in the matter of church etiquette, and, although warned by a brother pastor, to keep his church people informed of what was going on, kept the matter secret, until he had sent his written acceptance to the Kumamoto Church. Then, on the eve of his departure for the *Bukwai* in Tokyo, he wrote out his resignation, and statement of acceptance of the call, mailed it in the nearest post-box, and took the next train for the capital. The result may be imagined. He had become much beloved by the majority of his people, both in the town and surrounding country, and when they read his letter, they were genuinely and openly mad. On his return, the young man was put on the gridiron, and well roasted, so that he will probably remember the lesson all his life. His people, however, had been so rudely shaken, that they were ready to eschew, henceforth and forever, anything in the shape of a pastor. The missionary and a brother pastor made separate visits of consolation, and exhortation, but the

most that could be done was to arrange for a probable call to a pastor in January, 1914, the services, in the meanwhile, to be conducted occasionally from Maebashi. Thus do we suffer from a piece of inconsiderate foolishness, on the part of an otherwise well-meaning young man. Other stations please read this item carefully and warn your young preachers.

Rev. Kashiwagi, the pastor of Annaka Church, and the veteran worker of our field, passed a part of the early summer in the famous sanitarium at Chigasaki (Nankoin Hospital). During his convalescence he did good work among the patients in visiting, private interviews, and preaching. He is at work again in his field.

Rev. Ebina and family have been spending the month of August in Ikao, in the third story of the Chigira hotel, the spot so well known to all who remember the opening chapter of Namiko, where Nami stands in the open *shōji*, and takes in the sunset glory of the valley and the mountains below. Mr. Ebina was due to lecture in Karuizawa on Shintō, but like some other great men, he forgot the date, and so will probably be heard next year.

The world grows smaller. A month ago the writer was visited by a man of forty, who reminded him of the good old days in Niigata, some twenty years ago, when one was pupil, the other teacher, and English was the medium. Since that time the pupil had passed through a checkered career, up some times and down at others, and, at present, out of work and hunting for a job. The teacher could not forget his pupil, so now they are spending two hours a day (when possible) over Rev. Kozaki's *Kokka to Shūkyō* (Nation and Religion), both, we trust, with profit.

The church at Ashikaga is steadily moving forward, the regular church service, and the down town evening preaching being well attended. The church membership continues to increase, and the strong family feeling is pleasant to see. The neighboring Christian band at

Sano changes little, but a recent visit found the pastor hopeful that this coming fall would see a turn for the better.

Most of the older members of the Mission have heard of Tanaka Shōzō, the member of Parliament, famous for his denunciations of Furukawa, owner of the Ashio copper mines, that caused so much damage to the crops in the vicinity, a few years ago. Regarded as a hero by his near neighbors, and as a crank by those afar off, he has worked, in season and out of season, for the betterment of the farmers in his locality, even going to the extent of selling off his estate, and separating from his wife, in order to devote himself wholly to this work of reform. He lies now at the point of death, in a house of a friend, near Ashikaga, and the place is literally besieged with visitors—eighty to a hundred a day. The famous Kinoshita Naoye—politician and novelist—is in constant attendance, doctors and nurses are provided *ad infinitum*, there are daily conferences, in which local representatives are trying to settle the proper burial place, rank socialists hover about the door, while staid policemen watch them, and, meanwhile, the old man (73) is alternately besieging his nurses to let him die in peace instead of feeding him forcibly, and preaching to them in regard to the duties of man in this life. Although not an avowed Christian, he seems to have well-known scripture passages at his tongue's end, and bases his exhortations thereupon. When the nurses insist upon food, he insists, in turn, upon the scripture "man shall not live by bread alone." His nephew is a member of the Ashikaga Church, and, a few days ago, told the writer some of the things above narrated. He added that what struck him most, upon a recent visit, was the affection shown to the old warrior, from all quarters. Visitors from Aomori, on the one hand, and Tottori, on the other, were present, a sum of six hundred *yen* had been contributed to pay medical expenses, and the local authorities had actually asked for the privilege of defraying all expenses connected with

the expected funeral! Hero worship is still mighty.

H. PEDLEY.

Hokkaido in Summer.

If summer in Japan proper is the time when people flee to the mountains or the beach to escape the heat, in Hokkaido it is the beautiful season. It is not unbearably hot. People come to us for recreation and for work. It is the busy season. Old residents of the larger cities and towns spend no little time in welcoming and speeding our guests from the south. This summer has been unusually cool and unusually busy. A regular meeting of the Japan Forestry Association, another of the Lumbermen's Association, and a Hokkaido Sanitary Exhibition are some of the large gatherings that have occupied attention. We have had visits from Mr. Yamamoto, Minister of Agriculture and Commerce, from the alert Mrs. Yajima Kajiko, in the interest of purity and reform, from that prince of Christian storytellers, Mr. Iwaya Sueo, better known as Sasanami Sanjin, and from Pastors Ebina and Hirata.

Mr. Ebina's tour of Hokkaido in the summer of 1912 was cut short by the illness and untimely death of the late lamented Meiji Emperor. Mr. Ebina himself felt that his work in Hokkaido was incomplete, so it was according to his own desire that he and Mr. Hirata undertook a tour of the island this summer. According to the plan of the Missionary Bureau of the *Kumi-ai* churches chief strength was to be spent in Asahigawa and Sapporo. But they generously extended their time, and between July 11th and 28th visited not only these two centers, but also Kuriyama, Iwamizawa, Nayoro, Rumoi, Otaru, and Hakodate. All the points visited received a new impulse; and in Sapporo and Asahigawa there were more than twenty seekers in each place. The visit to Rumoi was unique, in that it was invited and arranged for by non-Christian men, the chief pro-

moter being Mr. Ideta, member of the Hokkaido Legislature.

The afternoon meeting was in a public hall. At the close it was announced by Mr. Ideta, that in the evening the visiting gentlemen would speak in the Episcopal chapel, whereupon one interested listener, a prominent merchant, came to the writer and said that he supposed they would be talking Christianity straight in the evening, but he wished I would request Mr. Ebina to at least divide his time, and spend a part of it on Christianity and a part in giving a *good* address like this afternoon. Mr. Ebina saw the mirth of the request, and gave a *good*, Christian address in the evening. Rumoi is said to be more inclined to Christianity than ever before.

Sapporo Church has, for several years, been inadequately housed in its old frame building 24×54. The meeting house was not attractive for regular Sabbath worship, and it was not large enough for special occasions. During the summer a red-brick structure, with stone trimmings, a commodious assembly room with gallery, and a basement full size, with chapel, office, and Sunday-school class rooms, has been erected. Though still unfinished, we gathered in the main auditorium on the floor, on the afternoon of August twenty-first, for a simple service of thanksgiving and prayer. It is hoped to dedicate before snow flies.

Two theological students have been with us for the summer. Mr. Ogata, of the junior class, has been effectively helping Mr. Horie in Otaru church. Mr. Matsuzawa, of the senior class, has been doing pioneer work in the villages of Teshio, with considerable success. This summer work by these energetic young brethren, is a real help to us of the interior.

The flourishing little Tokachi church, in the town of Obihiro, has met with a reverse. Differences arose between the minister and his family, on the one hand, and a very few of the members, on the other, which made it seem best to Mr. Uchida to resign. This he did, and left

Obihiro on the fifteenth of August. This little church, only six years old, is thus left without a pastor. It can hardly be other than a considerable set-back to its work and to its growth.

For two or three years we have been praying for the time when we should be able to open work in Rumoi, a town of considerable promise for the future, and situated on the west coast of the Province of Teshio. At last, the time seems ripe. The work of the station had been so arranged that it seems possible to finance the new work from about October, and the town itself, as mentioned above, seems inclined toward Christianity as never before. Just at this juncture a good man, in the person of Mr. Uchida, has become available. The few *Kumi-ai* Christians of Rumoi, want him, and he has consented to go. So we are expecting that, if all goes well, after our much waiting and planning, we shall be beginning a new work at this needy and strategic point, about the middle of September.

GEORGE M. ROWLAND.

Some Events in the Life of a Student Missionary in Tokyo.

What do we do in Tokyo? Well, first, of course, comes our language study, which takes six or seven hours of the twenty-four, but this leaves more time than is required for eating and sleeping, and the problem that presents itself to the new missionary is, how best to employ the remaining hours. In her perplexity she seeks advice of an older missionary, and is offered a class to teach. Elated to find that, even at this early stage, she can do some little bit of work to help others, she tells of her happiness to another of her acquaintances among those awe-inspiring beings, "the older missionaries," and is answered by raised brows, and alarmed face, and the exclamation, "Oh, my dear, you must not get into English teaching!" To her inquiries as to why not, she is informed that it

will hinder her chances of getting the language; that she can hope for no advantage from this kind of contact with the Japanese, and so on. Disappointed, but not at all convinced, she considers the question for a few days, and then sends word to her first friend that she is ready for the students whenever they come. At least, this is what the majority do.

My first class consisted of two college students. They came for the English, of course, but I very soon found that they were not at all anxious to obtain anything without paying for it, and from the very first they insisted on giving me almost as much help in Japanese as I gave them in English.

But the greatest joy of the year has been my class of girls. Starting with two or three young women, who wished for lessons in foreign etiquette, we have gone on until now there are just a dozen of us who meet one morning in each week to discuss all sorts of questions, from the proper method of sitting on a chair, and passing and receiving a cup of tea, to how we can make our lives of greatest value. We have had our outings, excursions after knowledge, and picnics for pleasure, some of them days when Japanese was forbidden, and others when we spoke no English, and the girls laughed at, and criticised my Japanese as rigorously as ever I corrected their English. And through it all I have been learning two great lessons, first, that love and friendship are the same in the East as in the West, that life everywhere is a game of give and take, and, secondly, that, as Dr. Gulick told a group of us one day in Tokyo, "We are here to work *with* the Japanese, not merely *for* them."

One other means of contact with the Japanese women I have had, that might not be open to all, and that is through the graduates of the Baikwa Jo Gakko. From the time when some of them first learned of my connection with that school, they have taken me in as one of themselves. I have attended their meet-

ings, received calls from them, and, best of all, have been invited to their homes. In all ways that they could, they have taken an interest, and assisted in my education in things Japanese.

In return for all we had received during the year, Miss Coe and I invited the graduates of Kobe College and the Baikwa to a reception on the seventh of June. Unfortunately it was a very rainy day, and scarcely a third of the one hundred fifty whom we had invited, were able to be present. Mrs. Ibuka talked to the women on practical loyalty to their schools. There is, she said, a great deal of sentimental loyalty among us. We talk about our schools, but that is all that most of us do, and even that is not done in a helpful way. We should make our talk effective by bringing in new students, should visit the school when in its neighborhood, assist with the alumnae magazine, and always keep in such touch with the school, and what it is doing, that we can intelligently, answer any criticisms we may hear.

Miss Knox, a friend of Miss Case, one of the former teachers of the Baikwa, was present, and brought to the alumnae loving greetings from their one-time teacher. She told something also of the work Miss Case is now doing in Los Angeles, and of what she herself has been doing for ten years, as a teacher in a mission school for Japanese, in Los Angeles.

The rest of the afternoon was spent in music and conversation. As the women thanked me when they were leaving, it occurred to me that this was one of the occasions when *Dō itashimashite* (What have I done?) was the proper reply, for I felt that the pleasure had been mine, and I had received much more than I had given.

These are a few of the pleasures and opportunities that have been mine in the past year; and I realize, as I did not a year ago, that the Language School is not the only advantage the new missionary gains from life in Tokyo. For there, as in the interior, or any other place in

the empire, one may have just as much, or as little, contact with the Japanese as she desires. But, as the people there are more accustomed to foreigners and their ways, we go to their homes and receive their calls with less embarrassment, because we know they will understand and excuse our mistakes and seeming rudenesses, as possibly people in the interior could not do.

(MISS) AMY E. MCKOWAN.

Gotemba for the Summer Resident.

The ancient sea coast road from Kyoto to Yedo, in passing from Sagami Bay to Suruga Bay, went directly over the high land of the Hakone Pass. The modern railway, necessarily more cognizant of altitudes, chooses a semi-circular route which forms the arc, while the route thru Hakone forms the chord. Gotemba is at the middle of this arc, and about ten miles north of Hakone. Gotemba station, 1,200 feet above sea level, is the highest point of the Tokaido Railway; but it is very accessible, being only three hours from Yokohama, and four hours from Tokyo. Ni-no-oka, where the missionary cottages are, is easily reached from the station by the community omnibus, or by *jinrikisha*. It is exactly at the foot of the middle of the three passes (Nagae Toge) which lead from the Hakone district to the upland plain of Gotemba. A sharp up-hill walk of one and one-half hours takes one to the top of this pass, whence can be seen Hakone Lake almost at one's feet, the grassy plain beyond which lies the interesting solfatara of *Ojigoku*, and even in the distance some of the houses of Hakone village.

The private hostel, which is under the direction of a committee of the owners of the twenty-five cottages, has become, for non-residents, the head-quarters for excursions to Hakone. It is taken for granted that persons intelligent enough to read MISSION NEWS are fully aware that this Hakone region is from the geological,

the historical, and the esthetic stand-points, one of the show places of Japan.

But, fine as it is, the Hakone region is only a side excursion. The chief attraction of Gotemba, aside from its cool weather, is its proximity to Fuji, the Peerless. The towering height of the mountain, its closeness, added to its almost perfect symmetry when seen from this angle, combine to present a most lovely view. Frequently the summit is hidden by clouds, while the lower slopes are flooded with sunshine. This "Beulah Land," with its dark green of pines, and its light green of bamboo-grass, when seen under its canopy of white cloud, seems not inaptly named. Sometimes the top comes peeping out of the clouds, increasing the effect of height. But the most glorious, as well as the most frequently visible, view, is that at sunrise. The first rosy beams of the sun, striking the reddish volcanic rocks that form the summit of Fuji, produce a sight never to be forgotten. Yes, the Gotemba-ite willingly admits that Gotemba, without Fuji, would somewhat resemble the play without the great Dane.

And Fuji was planned for climbing. There is perhaps nowhere else in the world a mountain so high that is so easy to climb, and that so well repays the climber. The views are not grand and awe-inspiring, but they are extensive and beautiful. The Japanese people realize this, and during the height of the climbing season as many as a thousand a day ascend by the four principal routes. Ni-no-oka is the base for the Fuji climb. From our own landlords and farmer acquaintances we can obtain horses and guides, who, as to price and behavior, leave nothing to be desired.

Many have heard of the mountain, who have no knowledge of the equally peerless chain of lakes at its base, and of the splendid river of the same name, a descent of whose rapids is among the finest trips in this land of beautiful trips, especially when combined, as it usually is, with the circuit of the lakes. Most foreigners now make Gotemba the starting point for the Fuji lake trip.

Now Mr. Editor, I can see you throw this down in disgust, saying that you asked for an article on Ni-no-oka and not on "Easy Trips from Gotemba." But the truth is, sir, that I do not dare to write on Ni-no-oka. I fear the wrath of the community. We are a retiring folk here. We may even be considered conservative. One of our purposes in coming here is to obtain rest and quiet. We have this now. But, sir, should I write the truth concerning this place, so great would be the influx of new cottagers that our quiet and peace would disappear. We should have concerts and conferences and mission meetings and summer schools and ball teams. My standing in the community would be wrecked were I to write of Gotemba as it is. I pray you therefore, sir, refrain from urging me, and accept this article in place of the one you requested.

C. M. WARREN.

Summer Fishing in Hyuga.

Wishing to play this summer, I decided not to go to Karuizawa, where so many interesting things call irresistibly for wearying effort; but just to stay in Hyuga, and go fishing with my good lantern. The summer is most favorable for this, for one can fish out of doors all the time. The Life of Christ has been the attraction used, and it always draws large crowds of people to see and hear that life. A few other pictures are scattered along, for variety, and mostly to help adorn the moral and point the tale. For instance, the wrestlers suggest that soul health, as well as bodily health, is essential. The Chinese maidens, as well as the Japanese, are one part of a universal family. The warship is an example only of this still barbarous age of selfish strife, not of the coming kingdom of Christ. Kego falls suggest suicidal despondency of the godless, hopeless, non-religious, non-Christian, to whom life has no meaning. The bright scenery, the flowers, the solitary mountains, the savage beasts, the railroads

and cities, and the rest, all are made to fit into, and emphasize the moods of the story. Of late the set of pictures on consumption is shown, as an introductory, practical lesson.

The meetings are all out in the big room, with its starry ceiling, sometimes draped with fleecy clouds. The curtain is generally hung on two bamboo poles guyed erect. The crowd of children are immediately in front of the curtain, seated on matting, or on the grass, or the clean sand of the beach. The rest stand back of them, and on the sides. The lantern and slides are on a tripod in the middle of the crowd, where the speaker stands and handles the slides, making them synchronize with his talk. A hymn and usually a prayer, the Emperor's picture, and the *Kimi ga yo* begin the meetings, and a hymn is sung at the end.

Two evenings in each place are required to give enough samples of the teachings and doings of Christ, to make a fairly complete sketch of that life. The crowds are easily held for an hour and a half. I am using a vest pocket gas generator of my own devising, which works very satisfactorily.

The rainy season ended the last of June, and my first long fishing trip took me as far north as the Hibira and Makamine copper mines, about eighty miles from Miyazaki. The weather was ideal, and gave me eleven successive lantern evenings, in seven different places, with most satisfactory audiences as to size and quality of listening, audiences of from two to five hundred, or more. Also there were two communion services, one ordinary sermon, and one baptismal service for three young women, at Tsuno. The Lord kept it from raining till I was thru my trip and *en route* home, when there came a night of such an outpour of rain as washed away all low, temporary bridges.

I met Mrs. Clark at Tsuno, on her way to Karuizawa, but making a tour of visitation on her dormitory girls in their homes, before sailing away.

A communion service took me to Miyakonojo, with five to unite with the church,

three baptized, one baptized in infancy, and one from another church. A child was also baptized. Sunday evening we had a three-address, public meeting at the church. Three lantern meetings in town followed.

Delay in the arrival of carbide kept me working in and near Miyazaki, using such bicycle carbide as I could get there.

August four to seven were given up to our annual summer gathering in Miyazaki, of Hyuga young men. It was the largest and best yet, about twenty-five in number. The men from out of town, and some in town, slept and ate in our former kindergarten room, and most of the day meetings were on our lawn, under the big trees; each day began with a 5.30 a.m. prayer meeting. The mornings had two addresses each, the afternoons, talks by the young men. The first evening was a welcoming meeting, the next two, public meetings at the church, addressed by the young men—four one evening, and six, the next; the last was a farewell meeting, and the best of them all. The last day was spent at the sea-side, the morning in a meeting for prayer and talk, the afternoon, largely in play. In the last meeting, a proposition was discussed for an organization of the Hyuga young men, and a committee was chosen to further the plan. A most earnest spirit was shown by the young men, and these days together were voted most profitable ones.

This over, I packed up for a three weeks' fishing excursion in the Obi-Fukushima pond. Sunday gave me three addresses in Obi, and a big lantern meeting in the yard of the court-house. The chief judge and head man of the county attended the meeting, and the similar one on Tuesday, in the same place. Monday night was taken up with a church consultation meeting over the question of the pastor's resignation, offered three weeks previously. Wounded feelings from what seemed unjust criticism, were the cause. The church decided to ask him to reconsider his resignation and go on with his work, and he was induced to do so, at least to the end of the year.

Wednesday and Thursday I was in Kami-nomachi, one of the towns of the Fukushima region. It was just at the *Bon* festival time, and the adult portion of our crowd was comparatively small, tho still a goodly number. Friday and Saturday evenings, were given to Korimoto, of the same region, and it is from here I write in the midst of this tramp. To night's meeting was the twenty-seventh of the summer series. I plan for fifteen or sixteen more before returning home. The weather permits an out-of-doors meeting every evening and the two days in each place give considerable time, besides the preparation for the meetings, for calls, and for some Bible selling and letter writing. I find kind, ready hands to help every where, and with a large, interested crowd to talk to every night, what summer play could be more relaxing? Fishing for fish is poor sport compared with this.

C. A. CLARK.

O Bon.

Among important fêtes of hot summer days is *shōryō-matsuri*, or festival of departed spirits, better known as *bomma-tsuri*, but also called *shōryō-e*, *wambon*, or *o bon*. This is often described as the "feast of lanterns," because of the peculiar, small, square, *white* lanterns used (white lanterns are used only at funerals, or in connection with death; a white lantern hung at a door takes the place of our black crêpe); or as that of "all-souls," because all departed spirits are supposed to return to earth on the evening of August 13, to visit living relatives till the night of the 15th. No better brief account of this great Buddhist feast can be found than that of Miss Palmer, in "Word Pictures from Cherry Tree Land," who spent six *bon* seasons in the family of a Buddhist priest. "The spirits of the dead glide softly from their graves, and mingle for three days with the living. Felt, but unseen, the spirits share the simple meal set out in their

honor, and on the third day as silently return to the land of shades." "The Favor of Hachiman," in Miss Bacon's "In the Land of the God's," is a pathetic story of how the spirit of a son killed in the Russo-Japanese War, revisited his parents' home at *bommatsuri*.

Some days before *o bon* all family grave-plots are tidied up, and a bunch of wild flowers, like *kikyō*, a beautiful bell-wort, lilies, valerian, etc., is placed on each grave, while fallen headstones are re-erected. Early on the evening of the 13th, water is poured on each gravestone for purification of the visitants, sticks of slowly burning incense are laid on the graves, and tiny, square, *white* lanterns, or single, lighted tapers are placed at the foot of the stones, to guide the spirits. A shaving well covered, on one or both sides, with Sanskrit and native characters, serves, as a tablet for the *kaimyō* or posthumous name of the departed, and for other data, in lieu of which shaving may be a tiny bit of white paper attached to a slender staff stuck in the earth—this paper bearing a few Sanskrit characters. In many little family plots streamers of the Buddhist five colors, red, yellow, green, blue, white, will be seen fluttering gaily in the breeze during all the *bon* season. In some cases, a simple feast will be set before the grave—riceballs, tea, etc. Brief worship also is sometimes held at the grave—often consisting of a momentary prayer. Some people visit temples to engage a priestly service there.

On the evening of the 13th a tiny bonfire of welcome is lighted before the house. The fuel should be hempstalks, *ogara*, but is often other material. Some years ago we used to see these *mukaebi* in the main street of Karuizawa; at dusk small piles of rice or wheat straw, would blaze up briskly, like momentary beacons, then suddenly die out, leaving the spectator in a mood half-expectant of receiving the crowding visitants. At the house entrance stands a dish of water for the travelers to wash their feet. Within, at the most honorable place, the *shōryō-dana*, or spirit-altar, has been made

ready to hold the wooden tablets inscribed with the *kaimyō* or *okurina*, date of death, etc., of relatives; flowers, fruit, rice-cakes, vermicelli, egg-plant, tea, etc. are set upon the altar, which is illuminated by tapers. Children, and perhaps their elders, too, are thoughtful of the spirits' comfort on the journeys to and fro, and a cucumber and an egg-plant, each supported by four sticks, are sometimes seen on the altar—the one a horse, and the other a cow, for spirits to ride upon. At homes not too lowly nor indifferent, prayers are read by priests.

The shades are guests in the old homes until the evening of the 15th, when the *okuribi*, or fires for speeding the visitants on their return, are lighted in front of houses, or at cemeteries. It is said that the altar and offerings are thrown into a river on this day. In some parts, it is probably still customary to stock a miniature sail-boat with viands, flowers, streamers, tablets, etc., illuminate the craft with candles or lanterns, and set her adrift, on the evening of the 15th, on river or sea, to convey the souls across the Buddhist Styx, to the spirit-land, but danger to shipping and property from fire, led the authorities to discourage the custom.

In olden times, we suppose, this Buddhist *bommatsuri* divided with the Shintō New Year's the honor of being the greatest season of all the year. As at the end of December, so at the approach of *bon* there is still likely to be an unusual stringency in financial circles from the call for cash to make a great settlement of accounts; as presents were generously bestowed at New Year's, so were they at *bommatsuri* in the seventh month, and now are in mid-August by Japanese who keep up old customs; as on January 15, 16, so on August 16, 17, servants and employees are given a holiday by observers of old customs; as business is thoroughly demoralized at New Year's, so we presume it was formerly, and possibly is to some extent now, interrupted by the observance of *o bon*.

ARTHUR W. STANFORD.

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